

Viraha-
Aṣṭāṣṭaka





Viraha-Aṣṭāṣṭaka

“Eight Octets in Separation
from My Spiritual Master”

composed in 1958 by

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

INTRODUCTION

Prior to the disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī in February of 1959, Abhay Charanaravinda Bhaktivedanta keenly felt separation from his spiritual master. He understood that Śrīla Bhaktisiddhānta's instructions were more important than his physical presence and that, in fact, the spiritual master is present within his instructions. In this way Abhay had always been with him. Yet on this particular annual observance, Abhay keenly felt his exceptional loss. He remembered how in 1932 he had been a *gṛhastha* and a new disciple. He had not been free then to do as much service as he was doing now. Yet it had been in those years that he personally saw his spiritual master, offered obeisances before him, ate the remnants of his *prasādam*, walked beside him, heard his voice, and received his glance. Abhay thought deeply of their meetings together.

How powerful had been Śrīla Bhaktisiddhānta's mission! His presses had been running day and night, printing magazines, books, the daily *Nadīyā Prakāśa* newspaper. And Europe had been a promising new preaching field. With Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura at the helm, the Gauḍīya Maṭha had entered into battle against *māyā*'s forces, and Śrīla Bhaktisiddhānta had made his disciples fearless.

Abhay had always been eager to serve his spiritual master, to cooperate with the Gauḍīya Maṭha, and with its headquarters in Calcutta. But exactly how he would serve had not been clear to him until he received his last letter from Śrīla Bhaktisiddhānta Sarasvatī, wherein he was urged to continue preaching the message of Śrīman Mahāprabhu to the English-speaking world.

Abhay looked back on the more than twenty years since his spiritual master's disappearance. The Gauḍīya Maṭha had been undone by its leaders, and everyone else had scattered like leaves in a storm. It was an unspeakable loss. And it was an old story – how the big *sannyāsīs* had disregarded their spiritual master's instructions and instead created intrigues, disputes, litigations, violent party factions, false leaders claiming to be world *ācārya* – and which party had been right? No, both had been wrong, all wrong, because the Gauḍīya Maṭha had disintegrated. Now there were dozens of little *maṭhas* and no preaching, no real preaching as before, when he, Simha-guru, had cast fear into the hearts of the Māyāvādīs, and had led an army of young powerful preachers to march throughout India and the world. And the greatest casualties of the Gauḍīya Maṭha's dissolution were the people, the nondevotees, who now had little hope of being delivered from *māyā*'s batterings. Śrīla Bhaktisiddhānta Sarasvatī had begun a spiritual revolution, but now *māyā* had overthrown that revolution. The scattered remnants of the Gauḍīya Maṭha had settled quietly into self-satisfied, insular, almost impotent units. And it was the people in general who suffered the tragic loss of the *saṅkīrtana* movement.

Abhay clung to memories of his *guru*. He felt secure, in that his own relationship with Śrīla Bhaktisiddhānta Sarasvatī was intact and ongoing. Yet he felt some helplessness. He was diligently pursuing his spiritual master's order to preach in English, but without his spiritual master's physical presence he felt inadequate and alone. At times like this, he questioned the wisdom of having left his family and business.

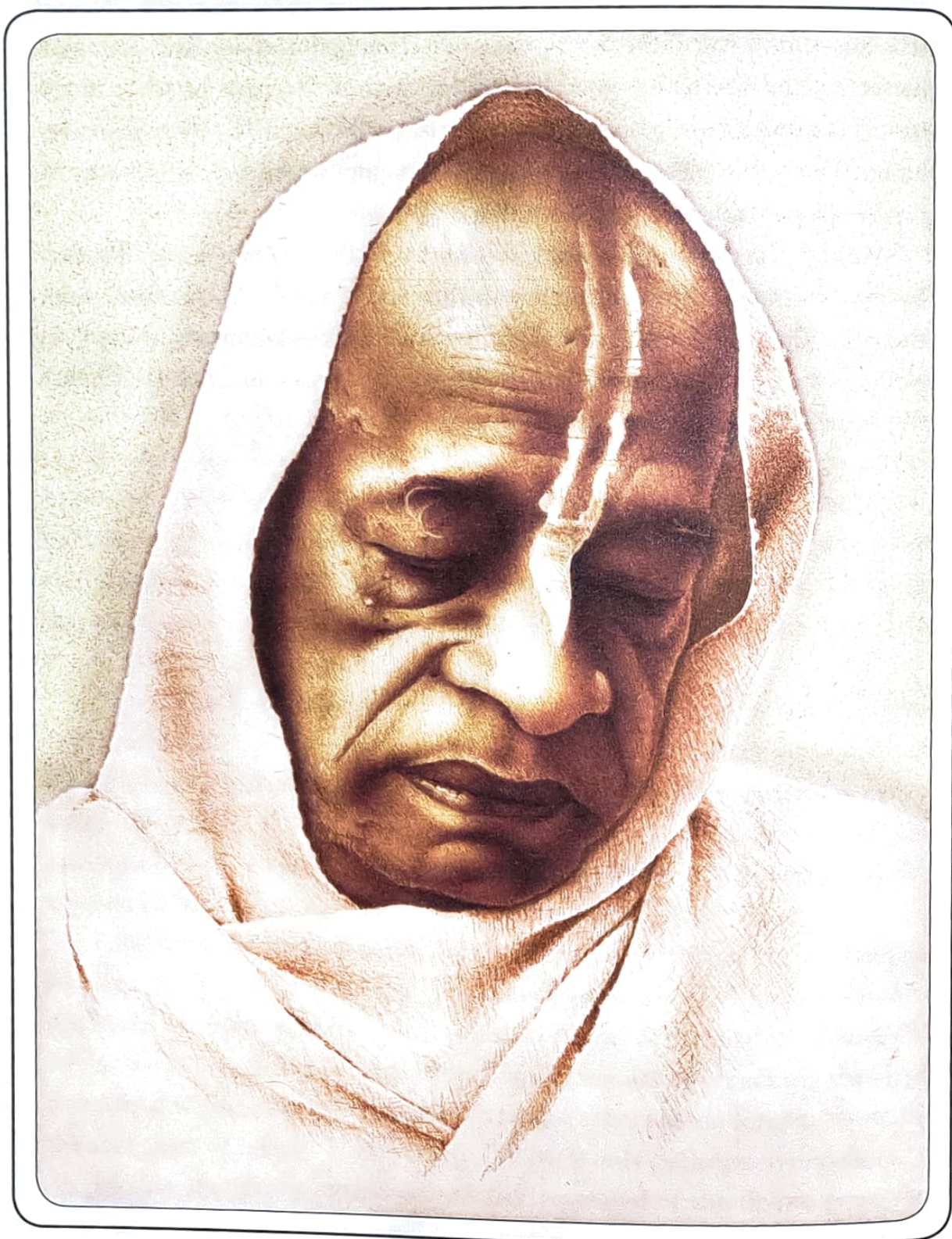
Lamenting Śrīla Bhaktisiddhānta's absence and the fall of the Gauḍīya Maṭha, he composed a Bengali poem in December 1958 named *Viraha-Aṣṭāṣṭaka* ("Eight Octets in Separation from My Spiritual Master"). Abhay's was a dark view at this time. The golden era of preaching that had flourished in Śrīla Bhaktisiddhānta Sarasvatī's day was no longer. "Now, by the influence of *māyā*," Abhay wrote, "there is only darkness everywhere."

Meditating on that great personality possessed of the divine power to save the world, Abhay expressed his feelings of weakness and helplessness. Now who could save the entire world, which was more oppressed than before? Śrīla Bhaktisiddhānta had said that a dead man cannot preach; only

one with life could preach. Abhay realized that as long as he and others could deeply regret the Gauḍīya Maṭha's failure, there was still life and still hope. It was useless to cry over what his godbrothers had done, yet in seeing and resenting it, Abhay found, within the pain of what might have been, an abiding spark of what still might be: His spiritual master had instructed everyone to chant, and "You empowered everyone with the further qualification to distribute that holy name."

Abhay Charanaravinda Bhaktivedanta sent this poem to his godbrother Keśava Mahārāja, who published it in the *Gauḍīya Patrikā* magazine under the title "Eight Stanzas on Separation from Bhaktisiddhānta Sarasvatī" in Volume X, Number 11 (February 1959), in time for Śrīla Bhaktisiddhānta Sarasvatī's disappearance anniversary.





OCTET HEADINGS

- 1 ~ The Flood of *Kṛṣṇa-prema*
- 2 ~ The Merciful Flood has been Stopped
- 3 ~ Practical Chanting and Preaching
- 4 ~ The Essential Purport Neglected
- 5 ~ The Disciple's Empowerment is Lost
- 6 ~ The Preaching Mission is Scattered
- 7 ~ The Pure Devotional Process
- 8 ~ If Only You Would Come Again

Viraha-Aṣṭāṣṭaka

**“Eight Octets in Separation
from My Spiritual Master”**

Prathama Aṣṭaka
First Octet

The Flood of Kṛṣṇa-prema

**(1) *jīvera darada-duḥkhī śrīla prabhupāda!*
*viraha-vāsare tava heri avasāda***

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

**O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this anniversary of your separation
I feel utterly despondent.**

**(2) *ābaddha-karuṇā-sindhu kāṭiyā mohāna*
*nityānanda karechila prema-vanyā dāna***

ābaddha – sealed; *karuṇā-sindhu* – the ocean of mercy; *kāṭiyā* – cutting; *mohāna* – a channel; *nityānanda* – Lord Nityānanda; *karechila* – had done; *prema-vanyā* – flood of divine love; *dāna* – the gift.

**“The ocean of mercy was previously dammed up,
but Lord Nityānanda Himself cut open a channel,
thereby releasing an outpouring flood
of pure ecstatic love of God.”
[from Locana Dāsa Ṭhākura’s “Nitai guṇa-maṇi”]**

**(3) *yādera kavale chila srota pravāhite*
*tādera bādhila māyā vrata para-hite***

Viraha-Aṣṭāṣṭaka

yādera – of whom; kavale – in the grip; chila – had been; srota – the current; pravāhite – in the flowing; tādera – their; bādhila – obstructed; māyā – illusory energy; vrata – ceremonies; para-hite – for the benefit of others.

Those devotees to whom the responsibility was given
to continue spreading this flood of love
somehow became overpowered by māyā
and were reduced to simply performing
ritualistic Hindu ceremonies for the benefit of materialists.

(4) *jāti-gosāi nāme tā'rā pravāha bādhila*
āpani āsiyā prabhu muhānā khulila

jāti-gosāi – the caste gosvāmīs; nāme – by name; tā'rā – their; pravāha – the flow; bādhila – blocked; āpani – personally; āsiyā – coming; prabhu – O master; muhānā – the channel; khulila – have opened.

Lord Nityānanda's inundation of *prema* was thus obstructed
by those known as *jāti-gosāi*, or caste *gosvāmīs*.
But then you personally came, O Master,
to open wide the floodgates once again.

(5) *premera vanyāya ābāra ḍubāla sabāre*
mo-hena dīna hīna patita pāmare

premera – of divine love; vanyāya – in the flood; ābāra – again; ḍubāla – caused to immerse; sabāre – to everyone; mo-hena – such as me; dīna hīna – humble and destitute; patita pāmare – to the fallen, sinful one.

Again you engulfed everyone
in the deluge of pure divine love –
even such a low, wretched, fallen,
and sinful soul as me.

(6) *mahāprabhura ājñā-bale sevaka sabāre*
guru-rūpe pāṭhāle jīvera dvāre dvāre

A Shower of Divine Compassion

mahāprabhura – of Lord Caitanya; *ājñā-bale* – on the strength of the command; *sevaka* – servants; *sabāre* – to all; *guru-rūpe* – in the form of spiritual masters; *pāṭhāle* – had sent; *jīvera* – of the fallen souls; *dvāre dvāre* – from door to door.

On the strength of Lord Caitanya Mahāprabhu's command,
you sent out all your servants
as spiritual masters, from door to door,
just to deliver the fallen souls.

(7) *ā-samudra himācala sarvatra pracāra*
tomāra virahe āja saba andhakāra

ā-samudra – extending from the ocean; *himācala* – to the Himālaya mountains; *sarvatra* – everywhere; *pracāra* – preaching; *tomāra* – your; *virahe* – in separation; *āja* – today; *saba* – everything; *andhakāra* – is darkness.

The devotees were preaching everywhere,
from the oceans to the Himālayas.
But now that you are gone from our midst,
there is only darkness everywhere.

(8) *jīvera darada-duḥkhī śrīla prabhupāda!*
viraha-vāsare tava heri avasāda

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



Dvītīya Aṣṭaka
Second Octet

The Merciful Flood has been Stopped

- (1) *advaita prabhu yemana gaura enechila*
bhaktivinoda prabhu tathā nivedila

advaita – Advaita; *prabhu* – the master; *yemana* – just as; *gaura* – Lord Caitanya; *enechila* – had brought; *bhaktivinoda* – Bhaktivinoda Ṭhākura; *prabhu* – the master; *tathā* – like that; *nivedila* – had prayed.

**Just as Advaita Prabhu fervently prayed
and thus induced Śrī Gaurāṅga to descend,
your father, Bhaktivinoda Ṭhākura,
prayed for you to incarnate.**

- (2) *tānhāra-i āgrahe prabhu! esechile tumi*
bujhāle sakale tumi, bhārata – puṇya bhūmi

tānhāra-i – verily his; *āgrahe* – by zeal; *prabhu* – O master; *esechile* – have come; *tumi* – you; *bujhāle* – have informed; *sakale* – everyone; *tumi* – you; *bhārata* – India; *puṇya bhūmi* – holy land.

**Because of Śrīla Bhaktivinoda’s ardent desire, O Master,
you came and proclaimed to everyone
that India is the holy land
of the Lord’s divine pastimes.**

- (3) *“bhārata-bhūmite janma haila yāhāra*
janma sārthaka kari’ kara paropakāra”

bhārata-bhūmite – in the land of India; *janma* – birth; *haila* – has accepted; *yāhāra* – of whom; *janma* – such a birth; *sārthaka* – perfection; *kari’* – doing so; *kara* – please do; *para* – unto others; *upakāra* – welfare work.

**“One who has taken his birth as a human being
in the land of India**

A Shower of Divine Compassion

should make his life successful and work
for the benefit of all other people.” [Cc. Ādi 9.41]

(4) *ei mahā-mantra vāṇī sarvatra pracāra
tomāra virahe prabhu! saba andhakāra*

ei – this; *mahā-mantra* – great message; *vāṇī* – the words; *sarvatra* – everywhere; *pracāra* – preaching; *tomāra* – your; *virahe* – in separation; *prabhu* – O master; *saba* – everything; *andhakāra* – is darkness.

Everywhere you went, you boldly preached
this great message of Lord Caitanya.
But now in your absence, O Master,
everything has fallen into darkness.

(5) *tomāra karuṇā-sindhu punaḥ baddha ha'la
e-śela baḍa-i duḥkha buketē bājila*

tomāra – your; *karuṇā-sindhu* – ocean of mercy; *punaḥ* – again; *baddha* – closed up; *ha'la* – has become; *e-śela* – this spear; *baḍa-i* – very much; *duḥkha* – unhappiness; *bukete* – in the heart; *bājila* – has struck.

The overflowing ocean of your compassion
has once again become dammed up.
Seeing this, my heart has been pierced
by the sharp spear of grief.

(6) *mahāprabhura kathā vinā saba kolāhala
dekhiyā vaiṣṇava-kula viraha-vihvala*

mahāprabhura – of Lord Caitanya; *kathā* – the message; *vinā* – without; *saba* – everything; *kolāhala* – confusion; *dekhiyā* – beholding; *vaiṣṇava-kula* – the assembly of devotees; *viraha-vihvala* – bewildered in separation.

Without Caitanya Mahāprabhu's message being spread,
there is confusion and upheaval everywhere.
Seeing this, all Vaiṣṇavas feel overwhelmed
in the pangs of your separation.

Viraha-Aṣṭāṣṭaka

(7) *māyā-baddha jīva-kula punaḥ andhakāre*
śānti khuṇji mare saba ākula pāthāre

māyā-baddha – bound by illusion; *jīva-kula* – the assembly of spirit souls; *punaḥ* – again; *andhakāre* – in darkness; *śānti* – peace; *khuṇji* – searching; *mare* – are dying; *saba* – everyone; *ākula* – extremely worried; *pāthāre* – in the ocean.

The spirit souls have once again been captured by *māyā*
and covered by the darkness of ignorance.

Desperately seeking relief, they are simply perishing
in a fathomless ocean of anxiety.

(8) *jīvera darada-duḥkhī śrīla prabhupāda!*
viraha-vāsare tava heri avasāda

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



A Shower of Divine Compassion

Tṛtīya Aṣṭaka **Third Octet**

Practical Chanting and Preaching

- (1) *kṛṣṇa-nāma upadeśi tāra' sarva-jana*
sei mantra dile tumi karṇe anukṣaṇa

kṛṣṇa-nāma – the holy name of Kṛṣṇa; *upadeśi* – the instructor; *tāra'* – their; *sarva-jana* – all people; *sei* – that; *mantra* – sound formula; *dile* – gave; *tumi* – you; *karṇe* – in the ear; *anukṣaṇa* – incessantly.

You instructed everyone you met
to chant Lord Kṛṣṇa's holy name.
You showed the example by continually reciting
the *mahā-mantra* into everyone's ears.

- (2) *mantra pracārite dile sabe adhikāra*
māyāra prabhāve āji saba andhakāra

mantra – the sound formula; *pracārite* – to preach; *dile* – gave; *sabe* – to all; *adhikāra* – the qualification; *māyāra* – of illusion; *prabhāve* – by the potency; *āji* – today; *saba* – everything; *andhakāra* – is darkness.

You empowered everyone with the further qualification
to distribute that holy name.
But now, by the influence of *māyā*,
there is only darkness everywhere.

- (3) *bhajana-parāyaṇa jīva nṛtya-gīta kare*
guru-pada anusari jagat nistāre

bhajana-parāyaṇa – fond of performing worship; *jīva* – spirit souls; *nṛtya-gīta* – dancing and singing; *kare* – doing; *guru-pada* – the feet of the spiritual master; *anusari* – following; *jagat* – the universe; *nistāre* – saving.

The souls truly attached to worshipping the Lord
always sing and dance in joyful *saṅkīrtana*.

Following in the footsteps of their spiritual master,
they deliver the whole world.

(4) *anadhikārī jana kare nirjana-bhajana*
svecchācārī kare saba indriya-tarpaṇa

anadhikārī – unqualified; *jana* – persons; *kare* – perform; *nirjana-bhajana* – solitary worship; *svecchā-ācārī* – acting on their own accord; *kare* – doing; *saba* – all; *indriya-tarpaṇa* – gratifying the senses.

But those with no such qualification perform *nirjana bhajana*,
so-called confidential worship in a solitary place.

Thus acting whimsically, all of them actually remain absorbed
in personal sense gratification.

(5) *“naitat samācarej jātu manasāpi hy anīśvaraḥ”*
bhakti-upadeśa saba haila naśvara

na – not; *etat* – this; *samācaret* – should perform; *jātu* – ever; *manasā api* – even in the mind; *hi* – certainly; *anīśvaraḥ* – one who is not a controller; *bhakti-upadeśa* – instructions on devotion; *saba* – all; *haila* – has become; *naśvara* – destroyed.

[As stated in the *Śrīmad-Bhāgavatam* (10.33.30)]:

“An ordinary soul should never imitate the activities
of the Supreme Lord, even in his mind.”

For those indulging in such imitation,
the teachings of pure devotional service are all spoiled.

(6) *āsakti-rahita yogya-viśaya-vyavahāra*
sahaja upāya-siddhi tomāra pracāra

āsakti-rahita – without attachment; *yogya-viśaya* – appropriate objects; *vyavahāra* – behavior; *sahaja* – easy; *upāya-siddhi* – perfect means; *tomāra* – your; *pracāra* – preaching.

You preached that utility is the principle –
one should act with detachment
while using appropriate things procured by modest means
in the Lord’s service.

A Shower of Divine Compassion

(7) *nirbandha kṛṣṇa-sevā ghare ghare maṭha viparīta sajjāya āja sarvatra prakāṣa*

nirbandha – a happening; *kṛṣṇa-sevā* – service of Kṛṣṇa; *ghare ghare* – in each and every home; *maṭha* – temple; *viparīta* – opposite; *sajjāya* – in arrangement; *āja* – today; *sarvatra* – everywhere; *prakāṣa* – evident.

In such detached devotional service to Lord Kṛṣṇa,
each and every house would become a temple.
But these days, wherever one looks
the exact opposite is evident.

(8) *jīvera darada-duḥkhī śrīla prabhupāda! viraha-vāsare tava heri avasāda*

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



Caturtha Aṣṭaka Fourth Octet

The Essential Purport Neglected

(1) *ṛddhi siddhi yāhā kichu tava vākya sāra “vraja-vāsīra prāṇa āche se-hetu pracāra”*

ṛddhi – prosperity; *siddhi* – mystic perfection; *yāhā kichu* – whatever; *tava* – your; *vākya* – statement; *sāra* – the essence; *vraja-vāsīra* – of the residents of Vraja; *prāṇa* – life force; *āche* – there is; *se-hetu* – for that reason; *pracāra* – they preach.

Everything regarding material prosperity and mystic perfection
was fully present in your transcendental message when you said:
“Because the residents of Vraja have life,
therefore they engage in preaching work.” [“*Duṣṭa Mana*” 18]

(2) *“vyavasāyātmikā buddhi” cakravartīra vicāra
māyā-moha-pāṣe āja ha’la chāra-khāra*

vyavasāya-ātmikā – resolute in Kṛṣṇa consciousness; *buddhi* – the intelligence; *cakravartīra* – of Viśvanātha Cakravartī; *vicāra* – deliberation; *māyā-moha* – bewilderment by illusion; *pāṣe* – in the noose; *āja* – today; *ha’la* – has become; *chāra-khāra* – ruined.

The “resolute intelligence” (*vyavasāyātmikā buddhi*)
explained by Śrīla Viśvanātha Cakravartī
[in his commentary on Bg. 2.41]
is now spoiled, since your disciples have become ensnared
in the bewildering noose of *māyā*.

(3) *bahu-śākhā vistārila avyavasāyī hāte
pratiṣṭhā bāghinī āsi’ yoga dila tāte*

bahu-śākhā – having many branches; *vistārila* – have expanded; *avyavasāyī* – those who are irresolute; *hāte* – by manipulation; *pratiṣṭhā* – reputation; *bāghinī* – the tigress; *āsi’* – coming; *yoga* – an expedient; *dila* – given; *tāte* – on account of that.

Those who are irresolute in performing
devotional service as you instructed
have divided your mission into many factions.
The tigress of ambition for material name and fame
appeared and personally provoked this upheaval.

(4) *tomāra marama kathā nā paśila kāṇe
yogyatā kothāya pā’ba nāma-saṅkīrtane*

tomāra – your; *marama* – internal; *kathā* – message; *nā* – has not; *paśila* – entered; *kāṇe*

A Shower of Divine Compassion

– the ears; *yogyatā* – fitness; *kothāya* – where; *pā'ba* – will I receive; *nāma-saṅkīrtane* – for chanting the holy name.

The essential purport of your message
obviously did not enter their ears.
Oh, where will I get the strength myself
to perform this *hari-nāma-saṅkīrtana*?

(5) *nāma-gāna sei haya śrī-gurura vāṇī*
bhuliyā-o e-kathā satya nāhi māni

nāma-gāna – singing the holy name; *sei* – that; *haya* – is; *śrī-gurura* – of the divine spiritual master; *vāṇī* – the command; *bhuliyā-o* – also neglecting; *e-kathā* – this message; *satya* – right; *nāhi* – it is not; *māni* – I consider.

To chant the Lord's holy name is the command
of my worshipful spiritual master.
I do not think it is right
to disregard that order.

(6) *tava mukhya kīrti – para-dharama vistāra*
mahā-mantra māne yei tāra adhikāra

tava – your; *mukhya* – foremost; *kīrti* – glory; *para-dharama* – transcendent religious culture; *vistāra* – expansion; *mahā-mantra* – the holy name; *māne* – by accepting; *yei* – which; *tāra* – their; *adhikāra* – qualification.

Your greatest distinction is that you expanded
the topmost religious culture.
Anyone accepting the Hare Kṛṣṇa *mahā-mantra* from you
becomes spiritually qualified.

(7) *adhikāra lābhe yadi sabe śiṣya kare*
tabe ta duḥkhita jīva saṁsāra nistāre

adhikāra – qualification; *lābhe* – attaining; *yadi* – if; *sabe* – they; *śiṣya kare* – make disciples; *tabe* – then; *ta* – indeed; *duḥkhita jīva* – unhappy souls; *saṁsāra* – the world; *nistāre* – rescued.

If all those who attained this qualification
were to go out and make disciples,
then the miserable conditioned souls would be delivered
from the world of birth and death.

(8) *jīvera darada-duḥkhi śrīla prabhupāda!*
viraha-vāsare tava heri avasāda

jīvera – of the conditioned souls; *darada* – pain; *duḥkhi* – he who suffers; *śrīla prabhupāda*
– O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of
the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



Pañcama Aṣṭaka
Fifth Octet

The Disciple's Empowerment is Lost

(1) **"hare kṛṣṇa" mahā-nāma batriśa akṣare**
mūḍhatāya vaśibhūta kīrtana nā kare

hare kṛṣṇa – the names Hare Kṛṣṇa; *mahā-nāma* – the greatest names; *batriśa* – thirty-two; *akṣare* – syllables; *mūḍhatāya* – in foolishness; *vaśibhūta* – under the control of; *kīrtana* – chanting; *nā* – not; *kare* – doing.

The greatest *mantra* of all, consisting of thirty-two syllables, is:

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.

Those controlled by foolishness refuse to chant.

(2) **tomāra upadeśa tyaji śṛgāla-vāsudevā**
ghaṭā'la jañjāla āja sahajiyā-sevā

tomāra – your; *upadeśa* – instruction; *tyaji* – giving up; *śṛgāla* – the jackal; *vāsudevā* – Ananta Vāsudeva [the disciple of Bhaktisiddhānta Sarasvatī who tried to make himself the "successor guru," but later fell down]; *ghaṭā'la* – had caused; *jañjāla* – trouble; *āja* – today; *sahajiyā-sevā* – an institutional arrangement to worship supposedly advanced gurus, who are actually imitative *prākṛta-sahajiyās*.

Your so-called disciple, the jackal named Ananta Vāsudeva,
disobeyed your final instruction to keep the mission united
and thereby created a scandalous fiasco,
the result of which is evident to this day,
as imitative *prākṛta-sahajiyās* are being worshiped as *gurus* in your temples.

(3) **kothāya rahila tomāra upadeśa-vāṇī**
"punar-mūṣika" saba haila āpani

kothāya – where; *rahila* – has been preserved; *tomāra* – your; *upadeśa-vāṇī* – words of instruction; *punar-mūṣika* – "again become a mouse" [referring to a story in the Sanskrit *Hitopadeśa*, wherein a distressed mouse approaches a sage to be transformed into a cat,

a dog, and then a tiger, and is finally turned back into a mouse]; *saba* – everyone; *haila* – has become; *āpani* – personally.

Is there a single temple to be found
where your instructions are still followed?
As it is said, *punar mūṣiko bhava*:
Everyone has “again become a mouse.”

(4) *sinhera śāvaka āja śṛgālera chale*
paḍiyā kāṇdiche sabe māyāra kabale

sinhera – of a lion; *śāvaka* – the cub; *āja* – today; *śṛgālera* – of the jackal; *chale* – by the trick; *paḍiyā* – falling; *kāṇdiche* – weeping; *sabe* – everyone; *māyāra* – of illusion; *kabale* – in the grasp.

The lion’s cub has been stolen away
by the deceptive tricks of the jackal.
Now everyone caught in *māyā*’s mighty clutches
is reduced to weeping.

(5) *kṛpā yadi kara prabhu! ābāra mo’dera*
marañera tīre tabe heri heraphera

kṛpā – mercy; *yadi* – if; *kara* – you show; *prabhu* – O master; *ābāra* – once more; *mo’dera* – ours; *marañera* – of death; *tīre* – on the shore; *tabe* – then; *heri* – I see; *heraphera* – a change.

O Master! If you are merciful to us once again,
then even though we are trapped here
on the shore of the ocean of death,
we will finally behold a change for the better.

(6) *tabe punaḥ sukhe morā kṛṣṇa-nāma smari*
tomāra vaikuṇṭha-vākye dṛḍha viśvāsa kari’

tabe – then; *punaḥ* – again; *sukhe* – happily; *morā* – our; *kṛṣṇa-nāma* – the name of Kṛṣṇa; *smari* – we remember; *tomāra* – your; *vaikuṇṭha* – of the spiritual world; *vākye* – in the words; *dṛḍha* – resolute; *viśvāsa* – faith; *kari’* – we do.

A Shower of Divine Compassion

Then, once again, we can blissfully meditate
on the holy name of Kṛṣṇa,
and once again have firm faith
in your Vaikuṇṭha messages.

(7) *sei śuddha-nāma kṛṣṇa ābāra nācābe
māyā jañjāla saba āpani ghucibe*

sei – that; *śuddha-nāma* – pure name; *kṛṣṇa* – Kṛṣṇa Himself; *ābāra* – once more; *nācābe* – will cause to dance; *māyā* – of illusion; *jañjāla* – disturbance; *saba* – all; *āpani* – by itself; *ghucibe* – will vanquish.

Once again, the pure holy name of Kṛṣṇa
will make us dance.

Thus all the confusion caused by *māyā*
will be automatically dispelled.

(8) *jīvera darada-duḥkhī śrīla prabhupāda!
viraha-vāsare tava heri avasāda*

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



Ṣaṣṭha Aṣṭaka

Sixth Octet

The Preaching Mission is Scattered

- (1) ***“nāca gāo bhakta-saṅge kara saṅkīrtana”***
baḍa-i madhura – mahāprabhura vacana

nāca – please dance; *gāo* – please sing; *bhakta-saṅge* – in the association of devotees; *kara* – please perform; *saṅkīrtana* – loud congregational chanting; *baḍa-i* – truly great; *madhura* – sweet; *mahāprabhura* – of Lord Caitanya; *vacana* – the statement.

**“Continue dancing, singing and performing *sankīrtana*
in the association of devotees.” [Cc. Ādi 7.92]**

**These words spoken by Śrī Caitanya Mahāprabhu
are especially nectarean.**

- (2) ***gurudeva-vākye yadi dṛḍha-śraddhā haya***
tabe saṅkīrtane kṛṣṇa-prema upajaya

gurudeva-vākye – in the words of the spiritual master; *yadi* – if; *dṛḍha-śraddhā* – firm faith; *haya* – there is; *tabe* – then; *saṅkīrtane* – in the congregational chanting; *kṛṣṇa-prema* – love for Kṛṣṇa; *upajaya* – awakens.

**If we have complete faith in these instructions
given by you, our spiritual master,
then in our performance of *sankīrtana*
actual love for Kṛṣṇa will be aroused in us.**

- (3) ***prema vinā nija-buddhi saba māyā-jāla***
lābha nā hailsa ithe ghaṭila jañjāla

prema – love of God; *vinā* – without; *nija-buddhi* – one's own independent intelligence; *saba* – all; *māyā-jāla* – network of illusion; *lābha* – attainment; *nā* – not; *hailsa* – having come about; *ithe* – in this; *ghaṭila* – has become; *jañjāla* – disturbance.

A Shower of Divine Compassion

Without love of God, our tiny individual intelligence
only becomes entangled in the network of *māyā*'s delusions.
Because no one actually attained *prema*,
now there has been a great upheaval in your mission.

(4) *māyāvādī bha're gela jagat saṁsāre*
vaiṣṇava chādila pracāra nirjanera ghare

māyāvādī – impersonalists; *bha're* – filled; *gela* – has gone; *jagat saṁsāre* – the material world; *vaiṣṇava* – the devotees; *chādila* – have given up; *pracāra* – preaching; *nirjanera* – of solitary; *ghare* – in the cottage.

The whole world has become filled with impersonalists,
and the Vaiṣṇavas have given up
the work of preaching that was entrusted to them
and gone off to perform solitary worship.

(5) *patita-pāvana nāme paḍila kalaṅka*
chāḍāchāḍi ha'la saba vaiṣṇava asaṅkha

patita-pāvana – deliverer of the fallen; *nāme* – by name; *paḍila* – has fallen; *kalaṅka* – scandalous; *chāḍāchāḍi* – estrangement; *ha'la* – have become; *saba* – all; *vaiṣṇava* – the devotees; *asaṅkha* – innumerable.

The Vaiṣṇavas were famous as *patita-pāvana*, deliverers of the fallen,
but now this title has fallen into disgrace.
Countless numbers of your disciples
have been alienated from your movement.

(6) *e hena durdine prabhu! ki habe upāya?*
tomāra sājāna bāgāna bhāṅgiyā ye yāya

e – this; *hena* – such; *dur-dine* – on the bad day; *prabhu* – O master; *ki habe* – what will be; *upāya* – the remedy; *tomāra* – your; *sājāna* – arrayed; *bāgāna* – garden; *bhāṅgiyā* – broken and scattered; *ye* – which; *yāya* – gone.

At such an inauspicious time, O Master,
what can be done to repair this damage?

The beautiful garden you so carefully planted
is now uprooted and scattered about.

(7) *subuddhi jāgāo prabhu! e kṣudra antare
tomāra kathāya yāte dṛḍha-śraddhā bāḍe*

su-buddhi – good intelligence; *jāgāo* – please awaken; *prabhu* – O master; *e* – this; *kṣudra* – tiny; *antare* – within; *tomāra* – your; *kathāya* – in the message; *yāte* – by which; *dṛḍha-śraddhā* – firm faith; *bāḍe* – increases.

O Master, please awaken some good intelligence
in this insignificant disciple of yours
so that my firm faith in your transcendental message
may increase more and more.

(8) *jīvera darada-duḥkhī śrīla prabhupāda!
viraha-vāsare tava heri avasāda*

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



A Shower of Divine Compassion

Saptama Aṣṭaka Seventh Octet

Distributing the Pure Devotional Process

(1) *mahā-vadānya avatāra śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kaila dhanya*

mahā-vadānya – greatly magnanimous; *avatāra* – incarnation; *śrī-kṛṣṇa-caitanya* – Lord Caitanya; *kṛṣṇa-nāma-prema* – love for the holy name of Kṛṣṇa; *diyā* – gave; *viśva* – the universe; *kaila* – had made; *dhanya* – fortunate.

The Lord's most magnanimous form was Śrī Kṛṣṇa Caitanya.

Distributing a process of attaining love of God

by chanting Kṛṣṇa's holy name,

He blessed this whole universe.

(2) *āpani sei ta' prabhu! mūrta gaura-vāṇī
pṛthivīra sarva-grāme sei nāma dāni*

āpani – yourself; *sei* – that; *ta'* – indeed; *prabhu* – O master; *mūrta* – personification; *gaura-vāṇī* – the message of Lord Caitanya; *pṛthivīra* – of the earth; *sarva-grāme* – in all the towns; *sei* – that; *nāma* – holy name; *dāni* – the distributor.

O Master, you are the personification

of Lord Caitanya's transcendental message.

You are the distributor of that message

to every town and village of the world.

(3) *pāṭhailā nija bhakte sudūra pāścātye
bhārata bhramile nije āra dākṣiṇātye*

pāṭhailā – had sent; *nija* – own; *bhakte* – devotees; *su-dūra* – very far; *pāścātye* – to the West; *bhārata* – India; *bhramile* – travelled; *nije* – personally; *āra* – also; *dākṣiṇātye* – in South India.

You sent your devotees to preach

in the faraway lands of the Western countries,

and you personally traveled all over India,
both north and south.

(4) *śuddha gaura-gāthā yāte vijñā-jana bujhe*
kata cintā kara prabhu! virodhīke yujhe

śuddha – pure; *gaura-gāthā* – topics of Lord Caitanya; *yāte* – by which; *vijñā-jana* – intelligent people; *bujhe* – understanding; *kata* – how much; *cintā* – concern; *kara* – you show; *prabhu* – O master; *virodhīke* – with the unfavorable persons; *yujhe* – contending with.

You preached Lord Gaurāṅga's pure philosophy
in such a way that intelligent persons could understand.
And you showed great concern, O Master,
in persuading all your adversaries.

(5) *jīva nistārite gaura kare ye cāturī*
āpani bujhile sei-saba bhāri-bhūri

jīva – fallen souls; *nistārite* – to deliver; *gaura* – Lord Caitanya; *kare* – enacts; *ye* – which; *cāturī* – clever tricks; *āpani* – yourself; *bujhile* – understood; *sei-saba* – all those; *bhāri-bhūri* – fully.

Lord Gaurāṅga devised many clever schemes to engage
the conditioned souls in devotional service,
and you understood how to fully use
all those same tactics.

(6) *deśa-kāla-pātra jāni pracāra-prabandha*
dekhiyā-o nāhi dekhe ulūkādi andha

deśa-kāla-pātra – place, time, and recipients; *jāni* – knowing; *pracāra* – preaching; *prabandha* – stratagem; *dekhiyā-o* – although looking; *nāhi* – not; *dekhe* – they see; *ulūka-ādi* – owls and so forth; *andha* – blind.

You understood time, place, and circumstance,
and used everything in preaching.
Although observing your activities with their very eyes,

A Shower of Divine Compassion

those who are blind like owls and other creatures of the night
could not see your true purpose.

(7) *āuliyā-sahajiyā ki bujhibe tāhā*
gaḍḍalikā naiyāyika bujhi pāre kānhā

āuliyā-sahajiyā – the bogus Āula and Sahajiyā sects; *ki* – what; *bujhibe* – will be understood; *tāhā* – that; *gaḍḍalikā* – blindly following sheeplike people; *naiyāyika* – logicians; *bujhi* – understand; *pāre* – able; *kānhā* – to what extent?

What will the Āuls and the Sahajiyās
and other deviant groups ever understand?
And what will the sheeplike common people
or the dry logicians ever understand?

(8) *jīvera darada-duḥkhī śrīla prabhupāda!*
viraha-vāsare tava heri avasāda

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.



Aṣṭama Aṣṭaka
Eighth Octet

If Only You Would Come Again

(1) *caitanyera sevā nahe nirjana bhajane*
bujhāile bāra bāra tava nija-jane

caitanyera – of Lord Caitanya; *sevā* – service; *nahe* – not; *nirjana bhajane* – in solitary worship; *bujhāile* – tried to make understand; *bāra bāra* – again and again; *tava* – your; *nija* – own; *jane* – to the disciples.

**Lord Caitanya's method of devotional service
is not performed by solitary worship.
You stressed this point again and again
when training your disciples.**

(2) *jagāi-mādhāi uddhāri' prabhu dayā kare*
sei se-pracāra kārya bujhāle sabāre

jagāi-mādhāi – the rogues named Jagai and Madhai; *uddhāri'* – delivering; *prabhu* – Lord Caitanya; *dayā kare* – showing mercy; *sei se* – just like that; *pracāra* – preaching; *kārya* – work; *bujhāle* – made to understand; *sabāre* – to everyone.

**You explained to us all
that our preaching method is in the mood
of Lord Caitanya when He showed mercy
to deliver the rascals Jagāi and Mādhāi.**

(3) *jagat bhariyā geche jagāi-mādhāi*
sabā-i heriche bāṭa caitanya-nitāi

jagat – the world; *bhariyā* – filling up; *geche* – has gone; *jagāi-mādhāi* – Jagai and Madhai; *sabā-i* – indeed everyone; *heriche* – is looking; *bāṭa* – to the path; *caitanya-nitāi* – of Lord Caitanya and Lord Nityānanda.

**The world has now filled up
with many Jagāis and Mādhāis to deliver.**

A Shower of Divine Compassion

Everyone is anxiously awaiting
the arrival of Caitanya-Nitāi's mercy.

(4) *hena kāle tumi yadi ābāra āsite*
punar-bāra sei-bhāve kīrtana gāhite

hena – such as this; *kāle* – at the time; *tumi* – you; *yadi* – if; *ābāra* – once again; *āsite* – to come; *punaḥ-bāra* – again; *sei-bhāve* – in that way; *kīrtana* – chanting; *gāhite* – to sing.

If, at such times as these,
you were personally to return to this world,
once more chanting the holy names and preaching
in the same merciful mood of the Lord . . .

(5) *punaḥ yadi dik-digante pracāra haita*
ānande loka saba ha'ta uchalita

punaḥ – again; *yadi* – if; *dik-digante* – in all directions; *pracāra* – preaching; *haita* – were to be; *ānande* – in bliss; *loka* – the people; *saba* – all; *ha'ta* – to become; *uchalita* – stirred up.

and if there were enthusiastic preaching activities
again taking place in every direction,
then all the people, as before,
would be stirred up in blissful excitement.

(6) *gambhīra huṅkāre tava pāṣaṇḍī pālā'ta*
caitanya-kathāya jīvera hṛdaya bharita

gambhīra – deep; *huṅkāre* – by the roaring; *tava* – your; *pāṣaṇḍī* – atheists; *pālā'ta* – were to chase away; *caitanya-kathāya* – in the topics of Lord Caitanya; *jīvera* – of the fallen souls; *hṛdaya* – the hearts; *bharita* – were to be filled.

Your profound roaring would cause
demons and atheists to flee,
and your narrations of Lord Caitanya's message
would fill the hearts of sincere souls.

(7) *punaḥ pṛthivīte saba paḍe' yeta sādā*
tomāra virahe āja saba maṇi-hārā

punaḥ – again; *pṛthivīte* – on the earth; *saba* – all; *paḍe' yeta* – which; *sādā* – hubbub of excitement; *tomāra* – your; *virahe* – in separation; *āja* – today; *saba* – all; *maṇi-hārā* – aggrieved upon losing the most precious treasure or beloved person.

Again the whole world would be
excitedly bustling with good tidings.
But now, in your absence, everyone is mourning
the loss of the most precious treasure.

(8) *jīvera darada-duḥkhī śrīla prabhupāda!*
viraha-vāsare tava heri avasāda

jīvera – of the conditioned souls; *darada* – pain; *duḥkhī* – he who suffers; *śrīla prabhupāda* – O Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *viraha-vāsare* – on the anniversary of the day of separation; *tava* – your; *heri* – I behold; *avasāda* – loss of spirit.

O Śrīla Prabhupāda! You personally suffer
to see the suffering of the fallen conditioned souls.
On this day of your separation
I am utterly despondent.

(9) *tomāra virahe prabhu! vidare hṛdaya*
viraha-vedanā kichu prakāṣe abhaya

tomāra – your; *virahe* – in separation; *prabhu* – O master; *vidare* – splitting; *hṛdaya* – my heart; *viraha* – of separation; *vedanā* – sorrow; *kichu* – something; *prakāṣe* – revealed; *abhaya* – Abhay Charanaravinda Das.

O Master! In your absence,
my heart is broken.
Abhay is hereby revealing only a small glimpse
of his wretched sorrow in separation.

—*dīna hīna kāṅḡāla* / Śrī Abhaya Caraṇa (Bhaktivedānta)

